The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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[By Request.]

The substance of an address delivered by the Rev. S. Chipley *at a meeting assembled in the Methodist Church in Lexington, Ky. on the night of the 25th December 1828. for the purpose of forming a District Bible Society Auxiliary to the Bible Society of the Methodist Episcopal Church.*

Mr. Chairman: the only apology I will offer for claiming the indulgence of this meeting, while I make a few remarks, upon the subject before us, is, the absence of others, who it may have been expected would be present, and by whom we hoped to have been addressed at this time.

As it respects the utility of Bible Societies; Sir, it is unnecessary to say any thing at this time: it is admitted by a very large majority of the friends of our holy religion in these United States, and in every part of Christendom, that these societies have been productive of great good; and must continue to be, if judiciously managed, a powerful mean of advancing the interests of the Redeemer's kingdom: upon this subject there seems to be but one opinion. What was said by a woman of Samaria, in reference to our Saviour—Come see a man, that told me all that ever *I* did, is not this the Christ—So it may be said by the friends of the bible; come see a book, that has told me all that was in my heart, that has made me acquainted with my fallen condition, and the danger to which I was exposed while in a state of sin and death; and also the means of salvation through a crucified and risen Saviour—is not this the book of God. But Mr. Chairman: While the utility of such societies is acknowledged by all; it may nevertheless be asked by some, where the necessity of establishing the Society contemplated by this meeting? as there exists, already in this place a Bible Society, which stands connected with the American Bible Society, and which would, if sufficiently patronized, supply every demand, as well for gratuitous distribution, as to furnish the bible, at the lowest possible rate, to those who would wish to purchase it.

It is not our wish, sir, to enter into any controversy with sister associations. We rejoice at the establishment of every charitable, and benevolent society, which has for its object, the glory of God, and the advancement of the Redeemer's kingdom, and to such societies, we can bid God's speed: no matter by what branch of the christian church, they may have been established, or may still be conducted. At the same time we would prefer, seeing each branch of the church, pursuing its own mode of operations, in its own way—and here I will take the liberty to say, that in my opinion, if such societies are calculated to do good, in the advancement of Emmanuel's Kingdom, the amount of good in this way would be much greater, if the different denominations, would with true christian philanthropy establish such societies, separately. each church form, and conduct, its own benevolent institutions, than if they attempt a joint effort, by an amalgation. For if I may be allowed the expression, there would be a kind of holy emulation, in the former case; that would not likely be in the latter—the members and friends of each church, would more heartily engage in, and more readily patronize, those institutions when established, and conducted by the church of which they are members, and friends; than if otherwise established and conducted. This I think is to be expected. We have our partialities for our own church, and I will say we ought to have; and it is impossible to be otherwise, until the happy day shall come, when all shall see eye to eye, and there shall be one fold, and one Shepherd.

In proof of the correctness of the position I have here taken; I will produce one instance, which I think is in point. It is in relation to Sabbath School operations, and the principle will hold good, in reference to every other institution of the kind. Previous to the establishment of the Sunday School Union, of the Methodist Episcopal Church, there existed Sabbath Schools and Sabbath School Unions. It is true, we had as a church, Sabbath Schools: and many of the members, and friends of our church, contributed to the funds of the Sabbath School cause. But Sir, compared to what we are now doing, as a church, our efforts were then, very small indeed.

But no sooner had our church formed a Sabbath School Union, of its own, than, roused from our supineness, with christian philanthrophy, till then unexemplified, we set our shoulders to the wheels, to accelerate the glorious work. And what sir, has been the result: Why, in one year, our union, numbered more than 250 auxiliaries: many of these auxiliaries, have under their care, a number of schools; so that the report of the parent institution, gives the following estimate of its operations the 1st year of the existence of the union—viz. 1024 schools, 2048 superintendents, 10,000 teachers, and 63,240 scholars, and that the numbers of each were still rapidly increasing. Now, with this information before us, what must be our conclusion? can we for a moment believe that the Sabbath School cause would have flourished, to the same extent, during the last year, but for the circumstance here brought to view! and have we not every reason to believe, that had the Baptist, and other churches, pursued the same course? that a like result would have been witnessed. From these remarks, sir, you will discover, that while I am a friend, and an advocate for such institutions, and wish to see all christians and friends of the Redeemer engaged in the good work; I think more would be done in this way, if each sect, and party of protestant christians, would do its own business, in its own way, than would be, by a promiscuous union of the different sectaries. Influenced by a feeling of this kind, our church has made the trial; it has its tract, as well as its Sabbath School Union; supported by many auxiliaries. And recently it has established a Bible Society, and calls upon her members, and friends, to aid in this good work. And for this purpose, this meeting has been appointed; and I rejoice to see, as I think, a number of persons, who heretofore have been lukewarm upon this great subject, ready and anxious, to enter into it with zeal: and who will say, both by their words and actions this night, go thou best of all books, not only to every kingdom, and nation, not only to every city, town, and village; but to every house, that thy blessed influence may be felt in every heart.

But, Mr. Chairman; another consideration, why the Methodist church, should establish, and conduct, institutions of this kind, in their own way: is the facilities, which her ecclessiastical economy affords, in the circulation and distribution of those books when published. We know that institutions of this kind must have agencies established, in different parts of the country, where the books are to circulate: and also travelling agents, are frequently thought necessary, to circulate, and distribute the work and otherwise, to promote the interests of the society. In the general, much of the funds contributed to these benevolent institutions, must be paid out in the support of those agents, thus employed. For where they go on that special business, they cannot afford to do it gratuitously. But all these difficulties are obviated, by the economy of our church. We have a general book concern, situated at New-York; from which books, are sent to every part of the United States: hence the bibles published for the society, can be sent with other books. If the publishing of the work, or the superintending the business of the society, where it is located, requires efficient men; the parent society has those men in our general Book agents at New-York; who are there, upon a fixed salary; and whose salary will not likely be increased, by this additional business. Or if travelling agents are necessary, for the interests of the society, or the distribution of the work, these also are found in our travelling preachers. More than 1,600 of these, are ready to act in this way; without fee or reward in this world. They are already scattered through the country, in every part: from Maine, to Georgia: and from the shores of the atlantick, to the Western Wilds. So that contributors, may be assured, that with some trifling exceptions; their money will be appropriated, for the very purpose; for which they gave it. And this, in my opinion, is no small consideration.

A few words more, Mr. Chairman, in explanation of our general plan, and a few closing remarks, and I will sit down. The Bible Society, of the Methodist Episcopal Church, is located at New-York; it has been recommended by the parent institution, that in forming auxiliaries, one should be formed in, and for each presiding Elder's district; and that the different towns and neighborhoods, in each respective district, should form branch Societies, to be auxiliary to their respective district societies. And here the parent institution, has had an eye to economy; for in this way much trouble, and expense of correspondence will be saved. The District Societies, will correspond and deal with the parent institution. And the branches, in their respective districts, with the district societies. There are about 90 presiding Elder's districts, which includes the whole of the United States; these would average, to each, say eight Circuits, and stations! now let each of these average, say, two branch societies; there would then be ninety District Societies auxiliary to the parent institution. each having 16 branches, altogether 1440 branches, auxiliary to the District Societies—each district will have a general depository, from which all the branches, in their respective Districts can be supplied.

Mr. Chairman: I hope this subject, is presented to this meeting, in a manner, sufficiently plain, to be understood. I could wish it had a better advocate, upon the present occasion. We have met, agreeably to adjournment; for the purpose of forming a District Bible Society, auxiliary, to the Bible Society of the Methodist Episcopal Church. I do hope, we shall enter into this business to night, with a spirit and zeal, somewhat becoming its importance. As the presiding Elders district, embracing this town, is called the Kentucky District, our society will of course bear that name. And should we succeed agreeably to our expectations, we shall have the general Depository of Bibles; as well as Tracts and Sunday School Books, in Lexington. The District Tract, and Sabbath School Societies, are already formed in this place.

And Mr. Chairman: when we take into view, what God has done for us,

[*Concluded on the last page.*]

ARDENT SPIRITS.

A Pastoral Letter, from the Presbytery of Chilicothe, to the churches under their care.

(CONCLUDED.)

Dear brethren, we entreat you all to take care of yourselves. By this we do not mean, that you should so conduct yourselves, as wholly to escape the reproach and persecution of those, who still favour the common use of ardent spirits. We expect them to reproach us, for our advice to you: and we know, if you do your duty, they will hate and persecute you But what we mean is, take care that ye be not drunkards. Doth this offend you? Why should it? Did the Apostle Paul think it necessary to say to the Ephesians: *Be not drunk with wine*: and are you in no danger from ardent spirits? How many strong men, as mighty as you, have fallen around you? Have you not seen the man of genius, and learning, the philosopher, the physician, and the minister, at the altar of God, all fall, by what the world have agreed to call, a temperate use of ardent spirits; and yet are you in no danger? Say not with Hazael: *Is thy servant a dog, that he should do this great thing?*

The enemies of the reformation, for which we plead; will, no doubt tell you, and that sarcastically enough, that your fears are disgraceful, and that *we must be a set of drunkards; otherwise we would not be afraid, to make a free use of the bottle with our neighbors.* But we hope you will have christian courage enough, humbly and meekly to tell them; that *when you are weak, then are you strong*—that, *he that trusteth his own heart is a fool*—that, *fools make a mock at sin*—that, *happy is the man that feareth always;* and that you have your Saviour's command, to *watch and pray that ye enter not into temptation.*

Young people, we request you, particularly, to take a view of the drunkards around you. Would you, for the whole world, be like them? You would not! But remember there was a time when they had no more intention of being drunkards than you have now: and they, then, thought themselves as safe, as you now, think yourselves: yet they have fallen, as you see. Now, why were they not safe? and how might they have been safe? You see, they were not safe, because there was but one sure way; and that one they refused: and that was, to have taken the very course which we now recommend to you. Be advised then, as you love your own temporal and eternal interests, *touch not, taste not, handle not* the inebriating draught; except it be as medicine: and not in that way, while you know you can obtain any thing else, that will answer the same purpose.

Again, brethren, we advise you to endeavor, by all prudent means in your power, to diffuse, around you, light on this subject. Endeavor to convince the world, that but a small quantity of ardent spirits, is useful to men; that the multiplied evils, occasioned by them, are but the natural and necessary consequence of that use of them, which men have generally, but very improperly, agreed to call temperate: that whenever men began to use them as a common article of *refreshment*, and *entertainment*, they were perverted from their proper use; and that until this practice is laid aside, the ruinous consequences must continue, and probably increase. Endeavour to show them, that, in sitting around a bottle, in the field, or around a table, covered with decanters, in the parlour; and imitating one another for hours, by swallowing the liquid fire, there is nothing rational—nothing manly—nothing genteel: but that, on the contrary, the practice is both dangerous and SAVAGE. This you may do in various ways. Much may be done by example; while you uniformly, and perseveringly refuse, either to give, or receive the intoxicating draught. Much may be done by prudently, and fully investigating the subject, in conversation with your neighbours. Much good may also be effected, by procuring, and lending, or giving, well written sermons and essays, on the subject. And be sure that you countenance and encourage your Ministers to preach on this subject.

Finally, brethren, we advise you to take care of, and watch over one another. *Look not every one on his own things: but every one also on the things of others.* We know there are but few men, who like to be watched: but it is not, therefore, the less needful. Remember, it is the command of God: *Thou shalt in any wise rebuke thy neighbor, and shalt not suffer sin upon him.* And again: *Exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin.* No sin is more deceitful than intemperance; and none more hardening: therefore has it become so prevalent; and therefore is reformation so exceedingly difficult. The church has been, for many years, lifting up her voice, and her arm, against what she has called intemperance. Her ministers have declaimed loudly against it—her courts have occasionally exercised discipline, on those who have transgressed certain rules of temperance. But what is the intemperance against which she has been contending? In many places, nothing but drunkenness, in its grossest form; and in such degree, as to produce insanity, and such a prostration of the mental and bodily powers, as to unfit the man for the common business of life. When ministers of the Gospel have warned their hearers, against intemperance, every one has been left to fix his own standard. All have understood the preacher, that ardent spirits were quite proper, to be used daily, as an article of *refreshment*, or *entertainment*; only let them be used moderately: and, in fact, they have understood him just as he meant; and almost every one has been sure to make his own taste, and his own practice the standards of temperance and moderation. Charges have seldom been brought, or taken up, against church members, for intemperance, but when they have been said to be drunk, and unless the testimony has clearly proved, that the accused was drunk, according to the common acceptation of the word, no censure has been administered Church members have been allowed, without rebuke, reproof, or admonition; and, in some places, without even a stigma of character, to go into the tavern, the grocery, or even the most contemptible huckster's stall, to take, as they say, a refreshment, that is, in plain language, to get a little drunk; there to call for their pints, or half pints, and divide them among them, in the midst of a crowd of the basest drunkards. Yet if some one, from want of experience, ill health, or some other cause, not so *mighty to drink*, should happen to get beastly drunk, he would be suspended from church privileges: while all the rest would be respected and treated as formerly. It has been no uncommon thing, for church members to make a practice of presenting ardent spirits to their workmen, their visitors, and their guests, inviting, and even pressing them to drink; and at the same time setting them the example. They all drink freely together, and all is well. Not a word, not a murmer is heard from the church, against the conduct of either the tempter, or the tempted: except some one or two, should happen to be found drunk: if so, they must fall under the sentence of excommunication; while all the rest, are treated as respectable church members: and perhaps their seducer a member of the court. Now brethren, you know that these are facts; and is any thing more necessary than the bare statement, to lead every thinking man to say: *These things ought not so to be.* Who does not see that the sin of intemperance does not consist, in being what is commonly called drunk: but in drinking improperly? an improper quantity—at an improper time—in an improper place—or from improper motives? And who does not see that hundreds, who are seldom, or never, what is called drunk, are in reality the worst kind of drunkards: and are the very men against whom God uttereth that fearful denunciation: *Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink.* Who does not see, that to teach and encourage the young and unwary, to make a free use of an article, so unnecessary; and, at the same time, so dangerous; is cruel in the extreme? Then brethren, content not yourselves with saying: *These things ought not so to be:* but say, that, *by the grace of God*, they shall not, so far as your influence goes, so be, in time to come.

When you see a brother frequently resorting to the bar room, for refreshment, when abroad: or to the bottle, when at home; tell him he is in the road to ruin. When you see him enticing others, and teaching them, by example, to make a free use of ardent spirits, tell him that he is murdering both the bodies and souls of men. Exhort him to return from this evil way: and if he persist in his course, treat him just as you would the man, who would get drunk, fall down, and wallow in the mire.

Now brethren! whatever you may think of our advice, we feel as if we had discharged, towards you, a very important duty. We have advised you on a subject of vast moment. Should you make light of it, we can only weep over you: but should you approve, and follow our counsel, we are confident it will give you no pain, on a dying day—it will not make you ashamed at a judgment bar—and though you may not live to see a general reformation, in the earth; the news of it will reach you in heaven: and you will rejoice, that you had even a small share in its beginning. That you and we may be partakers of this joy, we entreat you to unite with us in fervent prayer to Almighty God.

CUMBERLAND COLLEGE.

EXTRACTS FROM

A Brief View of Cumberland College, founded by the Synod of the Cumberland Presbyterian Church, near Princeton, Kentucky.

[By a Committee of Synod, 1828.]

DURING the session of the Synod of Cumberland, in the town of Princeton, Ky. in the year 1825, a member thereof proposed the plan of a College, which was unanimously adopted. The outlines of this plan may be comprehended under the following fundamental principles, which now form the basis of a code of laws for the government of the College.

1st. Regular exercise is absolutely necessary for corporeal strength and

mental energy. Moderate labour, therefore, neither so violent, as to fatigue and exhaust the body, nor so gentle, as to defeat the object intended thereby to be gained, is substituted instead of the usual play time. The term of labour consists of neither more nor less than two hours, every day, the Sabbath excepted.

2d. A plain temperate regimen, is the best preservative of health, and, while the youth is ripening to manhood, lays the best foundation for a strong constitution. Consequently, the use of feather beds, and every article of luxury, is prohibited. The products of the farm and garden are served up in the refectory, in sufficient plenty and variety, according to the most wholesome maxims of domestic economy.

3d. Too much indulgence in the use of money, exposes youth to numerous tempations. Parents and guardians, therefore, are requested to furnish no more than is sufficient for expenses actually necessary. Experience alone can teach the judicious use of money.

4th. The student should never be unemployed, and never uselessly employed. All his time, therefore, except so much as may be necessary for labour, refreshments and sleep, is to be taken up in study, recitations, attendance on lectures, forensick debates, (either before the Faculty, or in societies under their control) and different literary exercises, so varied, distributed and arranged, that each may afford its pleasures, invite the eager curiosity of the student, stimulate him to diligence and industry, and neither impose a task nor admit an useless interval.

5th. There should be no distinction among students, except that of real merit. Consequently, no exclusive privileges are allowed. The labor, the plain diet, the mattrass or straw bed, and the appropriation of time are required of all indiscriminately.

6th. The College should not be situated in the vicinity of a large town. Large towns present more or less temptations to extravagance, vice and dissipation. Commercial places are, of all others, the worst; and such is the number of visitants, and transient persons of all ranks and descriptions, that, notwithstanding the vigilance and exertions of teachers, students will see much, which they ought not to see, learn much, which they ought not to know, and engage in practices which they ought to avoid.

7th. The College should be located at a place which enjoys pure air, good water, and a fertile soil, so near to some small village, that the Faculty and students, may enjoy the convenience of a Post Office, and furnish themselves with books, stationary, clothes, &c. The little rural village of Princeton affords all these advantages.

8th. A College established on the labouring plan, should endeavour to render all the principles of science subservient, as far as practicable, to the developement of the science of agriculture, and the principles of the mechanick arts. The Trustees of this College, have authorized the manager of the College farm, to lay off a tract of ground, not exceeding twenty acres, to be the future site of a botanical garden; but, at present, to be prepared and cultivated as the Faculty may direct, for making Agricultural experiments, and elucidating the science of husbandry and gardening. But few branches of mechanism have, as yet, been introduced; but the time may come, when the shops of Europe will have little to boast over those of Western America.

9th. As a general principle, intended to have a bearing on future operations, it was believed, that the institution would be most successful, and receive the greatest patronage, which could offer the greatest advantages, at the least expense. A student is required to pay semi-annually in advance, only at the rate of sixty dollars per year, for board, tuition, washing, room rent and fire wood. At this low rate, and with not more than eighty students, the College has realized, from the last years operation, a clear profit, after defraying all the expenses of the establishment, which fully proves the practicability of the plan, and will assist much in making the contemplated improvements. With greater improvement in agriculture, and the judicious application of labour, especially with a greater number of students, it is believed, a much greater profit might be realized. All the profits, together with all the donations and subscriptions, of whatever kind, after the birth expenses of the College are paid, are to be appropriated to the erection of convenient buildings, the increase of the present library, philosophical apparatus, chemical laboratory, &c. until the institution shall equal (not in magnificence, but in real solid advantages,) any other. The first object will be to offer superior advantages, the next, to reduce the expenses of an education. Those, who have been accustomed to a splendid apparatus, may conclude, perhaps, that the expenses of a student are not soon to be reduced on this plan. Let it be remembered, that it is not intended to vie with other institutions in splendour, but in usefulness; and provided all the parts of an apparatus, necessary for the elucidation of science by experiments, are complete, guilt frames and ivory cases can be dispensed with.

Such are the outlines of the plan submitted to the Synod. Measures were taken for bringing the institution into operation. After much time spent in examining situations, by commissioners, appointed for the purpose, the College was located one mile from Princeton, Caldwell county, Ky. on a farm of five hundred acres purchased for the purpose, 100 miles from Nashville, 12 from Eddyville on Cumberland river, and 40 miles above the mouth of said river.

The first session commenced on the first of March following, with only six students; but before the end of the year, the number amounted to about sixty. The Legislature of the state granted a charter, bearing date Jan. 8, 1827, appointing a board of trustees, and vesting them with corporate, and all other powers, deemed necessary for successful operation. By the charter the institution received the name of CUMBERLAND COLLEGE, and is authorized to confer all the degrees usual in other Colleges. The Faculty consists of a President, two Professors and one Tutor. In the appointment of instructors in the College, the object has been to procure men, not only of eminent literary qualifications, but long tried ability and skill in the business of instruction.—(*To be continued.*)

THE SABBATH A BLESSING.

From Rev. J. Arbuckle's Oration before the Orange County Sabbath Union, October 28, 1828.

Innumerable and invaluable are the advantages of the institution to the individual, the family, the neighborhood, the nation. It subserves, beyond the reach of language to reveal, the welfare of the animal, the intellectual and the moral systems. It pours the opulence of true prosperity into the life that now is, and surcharges with benefits unspeakable the life which is to come. It furnishes that rest, without which our toiling species and our toiling beasts would speedily lose their elasticity and strength, and would become the victims of a premature mortality. It divides time into portions peculiarly convenient for those frequent periodical settlements, which serve to render the traasaction of business sufficiently methodical and easy; and also for those repeated and regular adjustments, which enter into the discreet management of household affairs. It spreads through the whole community a cleanliness and a neatness, the preparations for which give vast and valuable employment to the various branches of industry, and the maintenance of which is identified with man's health and comfort, his cheerfulness and self-respect. It re-assembles thousands of families, whose members have been occupied in different places from Monday morning till Saturday night, and supplies them with opportunity of enjoying each other's presence, and strengthening their mutual attachment, in the most auspicious way; and provides similar happiness for those families also, whose circles, though not broken up in like manner by the labor of the week, have nevertheless been equally engrossed with secular cares. It interrupts most seasonably that train of dronish ideas so natural to the coarse and contracted provinces of muscular effort and manual skill; and imparts an elevation, an expansion, a novelty, a richness, a freshness of thought, which remind man that he was made to be something more than a plodder among visible and tangible things. It tends most opportunely and powerfully to cool down that panting ardor after property, after pleasure, after fame, which fires the blood of millions, and which, if not allayed by such influence as the Sabbath exerts, spreads ruin on the earth, and burns to the lowest hell. It thwarts countless schemes of villany; dissipates myriads of animosities created by the collision of interests during the week: calms many a storm of passion, and prevents many a brutal contest, among the vulgar, who, on Saturday night, part from one another in wrath, and threatening vengeance. It promotes immeasurably all the socialities, the civilities, the sweetnesses of life, by summoning man to meet his fellow-man in services peculiarly fitted to wear away the pride and ruggedness of our nature, and knit together the hearts of the whole human brotherhood. It is one of the most bountiful sources of intellectual light; developes and disciplines the thinking faculties of the community to an inconceivable extent; enriches inestimably the mental capacities of man with treasures of most important knowledge. It is one of the most powerful producers and preservers of sound moral principles and habits; of true political freedom, and public safety, and national honor; of saving acquaintanceship with pure and undefiled religion; of that heavenliness of mind and action which prepares for, and is itself a constituent of eternal life; and of the noblest of all human enterprises for the world's good. It is the great restrainer and corrector of vice, mendicity and wo. It is the grand stimulator and accomplisher of virtue, industry and joy. Its faithful observance infallibly secures all these glorious results; and procures, besides, the special guardianship of Almighty God.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
JANUARY 21, 1829.

BIBLES.

THE public are respectfully informed that the Kentucky Bible Society have a large supply of Bibles *printed at New-York* which they will dispose of to all Bible Societies and Associations for distribution in this state, at *New York prices*. Application must be made to LUTHER STEPHENS, (Lexington) the Society's Treasurer.

TRACT DEPOSITORY,
IN LEXINGTON, KY.

A GENERAL ASSORTMENT OF TRACTS from the American Tract Society, constantly on hand, and for sale at the New-York prices—ten pages for one cent. Application to be made to
LUTHER STEPHENS, Agent.

Also an assortment of SABBATH SCHOOL BOOKS, for sale at the same place.

REVIVAL IN DAYTON, OHIO.

Extract of a letter from the Postmaster at Dayton, Ohio, to the editor of the Western Luminary, dated

"*Dayton, Jan.* 13, 1829.

"Dear Sir—There has been a most gracious revival of religion in the Presbyterian Church here. Fifty-seven, I understand, have been added to the Church in five weeks. Two were grey-headed men; Judge and Doct. John S., who were raised near Lexington, Ky.—Many young persons, and some middle aged. Truly the work is great. Never was such a time known in that Church since I have resided in Dayton. The Lord be praised, and to him be all the glory.

Your friend,
GEO. S. HOUSTON."

GLASGOW, KY.

Extract of a letter from the Postmaster at Glasgow, Ky. to the editor of the Western Luminary, dated

"*Glasgow, Ky. Jan.* 8, 1829.

"Mr. Editor—The Cumberland Presbyterians established a Church in this place about the 15th of October last. Two persons at that time joined the Church. The Cumberland Presbyterians had a meeting in this place commencing on the 5th day of December last, which continued for six days A great revival took place at that time and still continues to increase. Near about 40 have joined the Cumberland Presbyterians, about 30 the Baptists, and some few the Methodists. The revival was for some time confined to Glasgow, but now is spreading in the country. Numbers that have professed, have not joined any Church yet. On last Sabbath evening it is supposed that one hundred persons came up to be prayed for."

For the Western Luminary.

AFRICAN COLONIZATION.

Mr. Skillman.

I noticed in the New-York Observer of the 6th Dec. 1828, under the head "African Colonization," a statement, that the owners of more than 200 slaves had signified their readiness to liberate them as soon as means are provided for their removal. This statement is followed by a very appropriate appeal to the benovolent.

I felt a wish to reply to that article, for the purpose of placing before the readers of the Observer an idea, or suggestion, which appears to me important. And I cannot but believe (were it understood and acted on,) that it is *one* which would obviate every difficulty resulting from a deficiency of means, in similar cases. My meaning is briefly this:—I have never been in any slave holding section of the U. States, where the hire of an adult man for one year, *would not pay his passage from his master's farm to the Coast of Africa, and back again, if necessary;*—where the hire of a grown female for the same time, would not pay her passage, with two of her youngest children in her arms. Why should the owners of slaves be at any loss for means? Should not the slave be willing to bear the expense of his own transportation, when the master relinquishes his hold on him?

But perhaps it may be objected, that there are slaves that have large families. And it may be well replied, that the larger the family, the greater the certainty is that the first children (if living) are old enough to work. Children over twelve years of age may be hired for 1, 2, or 5 years, were it necessary, to pay for their own and for the passage of younger branches of the family. Or two years labor of a parent would suffice for himself and many young children. Certainly, were this plan pursued, the cases are rare, when the direct aid of the funds of the Colonization Society would be requisite. I live in one of the most populous of the Counties of Kentucky. I know men who would not be afraid to be individually bound to transport every slave in it, were they given to their charge and control, to be hired, (according to the usual custom here.) And we see those who are thus hired every New year's day are treated with as much humanity as are others. And should such a plan ever be pursued extensively, the task of hiring would become easy in proportion as their numbers here diminish. Let all who are capable of making deductions, make them from the union of the two following facts.

1st. ☞The labor of a man for one year is worth his cloths, food, and $60

2nd ☞Twenty dollars will take an individual from an American Seaport to the town of Monrovia. N.

From the Commentator.

COLONIZATION MEETING

The adjourned meeting of citizens inclined to encourage and assist the emigration of free persons of colour from the United States, to the Colony recently established upon the coast of Africa; and in favor of forming a State Society, auxiliary to the "American Colonization Society," was held at the Methodist Church in Frankfort, on Friday last.

The house was soon filled with gentlemen of the first respectability from various parts of the State, with a number of ladies who honoured the meeting with their presence.

Mr JOHN BREATHITT was requested, and consented, to take the chair; the duties of which he discharged with the same propriety and urbanity which mark his conduct as *Speaker of the Senate.*

Mr. Johnson, assistant clerk of the House of Representatives, was requested, and consented, to act as Secretary.

Mr. Pope, for the committee appointed at the former meeting, to prepare a constitution for a State Society, submitted a draught, which was considered in detail, and each article, except one restricting the national society in the application of the contributions by this, which was striken out, was agreed to.

The meeting was then addressed by *Mr. John Pope, Mr Daniel Mayes, Mr J. J. Critlenden, Mr Bryce, (of Georgetown.) and Mr. Darby.* These gentlemen explained the objects of the national society, and of this; developed the benefits which the African population in this country, free or to become free, but degraded, might derive from this institution and colony, and the still greater advantages which would result to the white population, and especially to slave holders. The discussion was highly interesting and instructive, but we have not room for a more particular account of it.

By the constitution of this State Society, every person contributing to its funds $10, becomes a member for life, every person contributing $3 per annum, becomes a member for the year with the privilege of receiving the "African Repository"—a periodical pamphlet published at Washington City, under the patronage of the Colonization Society; and every person, contributing one dollar, becomes a member for the year. A large number of gentlemen entered their names and paid the contribution as members.

The society then proceeded to a partial organization. *Mr. John Pope* was elected President for this year. Col. Edmond H. Taylor, of Frankfort, Treasurer. Mr John T. Pendleton, of Frankfort, Recording Secretary; and Doct Luke Munsell of Frankfort, Corresponding Secretary.

The society then adjourned, to meet again on Wednesday next, at 3 o'clock P. M., at the same place; when there are twenty Vice-Presidents to be elected, and other business to be acted upon.

Then, or by that time, it is hoped and expected that the members of the society will be considerably increased. Any gentleman may become a member by sending his name, place of residence, and contribution to the Treasurer, or either of the Secretaries.

PARTY—POLITICS.

The final settlement of the Presidential question, gives us an opportunity of offering a few strictures on the conduct of that controversy, from which we have hitherto been deterred by considerations of policy and decorum. The fear of having their remarks perverted to the purposes of those party-serving writers, who have been ready with lynx eyes, to impress every thing, good and bad, into their service, has been, we suppose, the reason why our religious journals have generally withheld their voice. Certainly no consideration, but such an one as made against the utility and probable success of their efforts, would weigh against the duty for a moment. We do not now, however, propose to controvert upon *men* nor *their measures*—for they are neither within the province of a religious journal—but *the manner* and conduct of their election, as it regards the health of public morality and virtue.

In this point of view the character of the political editors of the country, as a mass, is highly reprehensible. To their account, indeed, is to be charged nearly all of that devastation upon public morals, good order and decorum which has marked the course of this controversy:—for, what they have not written, they have permitted; and every man is chargeable as having done what he does not *prevent*, having the ability to do it. Who, that has not suffered his love of country and his moral sense to be swallowed up by party spirit, has not turned with shame and indignation from the ribaldry, slanderous abuse, and venality of our public prints. The most odious and infamous epithets, perversions and slanders, have been for a long time industriously heaped upon the chief magistrate of this nation, and another who was candidate for the same station. We could, if the task were not odious and offensive, collect from the files of political prints, and such too as are deemed respectable and of high authority charges against each of the distinguished men concerned in this controversy, which deny them common and public honesty, political ability, private virtues—nay, which stigmatize their names with the blackest crimes known to the law of the land. And these too are arrayed before the eyes of our countrymen, and

the world at large, not a six-month before one of them to a certainty was to be presented to them as the chief magistrate of the nation--nay, while one of them is an incumbent of that high office. With such means of coming at the moral tenor of our republic we can find no fault with the reproach of the German editor, who (it is said) lately informed his readers that morals were at so low an ebb in the United States, that the two basest men in the republic were candidates for the presidency.

Aside from the opprobrium which this licentious excess casts on the sacred freedom of the press, and more than all, the corrupting influence which it has, by contagion, on the moral sense, the candour and decorum of our countrymen, it is directly degrading the office, and paralyzing the arm of the Executive. Dignity and respect are important ingredients to the efficiency and usefulness of the chief magistrate of a people. Most nations have taken pains to dress the station with prerogatives and splendour, that it might command the admiration and reverence of the people; and in many instances annexed severe penalties to indignity. Republican sobriety knows no legislated pomp. If the sober sense and patriotism of our citizens will see their highest gift made worthless; if their gratitude will not better take care of the memory of those who have made it sacred to us; if, in fine, the ebb of party passion does not leave them contrite and humbled, farewell to the dignity, the virtue, the tranquility of our republic. But we will not close with such a supposition. The mirror of prejudice will be exchanged for the evener one of candor; and in the meantime we earnestly hope that means may be taken to remove the cause of excess.

Religious Intelligencer.

MONTHLY CONCERT OF PRAYER.

We have received a communication on this subject, a part of which we hardly dare to publish,--and yet we fear there is too much occasion for it all. The writer begins by describing a a Monthly Concert which he lately attended in this city.—[*N. Y. Obs.*

I had always supposed, he says, that these meetings were intended exclusively for "prayer for the conversion of the heathen and the success of missionary exertions in general." Judge then my surprise, when instead of such petitions, a long prayer was offered up for blessings on our friends, relatives, and the churches in this city. It is true something was said by one of the clergymen present, about the distinguished blessings we enjoy *compared* with the *heathen;* and this was nearly all that seemed in any way appropriate to the occasion.

If I understood the matter, it is our duty, at these times, to leave *self*, and all connected with it,—our friends, relatives, and even our own churches, out of mind. This is an evening, which by common consent is sacred to the heathen. Our thoughts therefore should be wholly devoted to them, and our alms should follow our prayers in such a manner as to prove our sincerity. * * * * * *

The pew in which I sat, was about mid-way from the pulpit to the door. When the plate reached us, a gentleman who sat there, as if to put to shame all who had preceded him, cast in a larger sum by 100 per cent, than any *one* of them. And who could such a man be? I ascertained that he was a Deacon in one of our largest congregations. And what think you, Messrs. Editors, was the amount of his contribution? *One whole shilling!*

Oh what a standard for duty! thought I. Is it possible that the salvation of the heathen is valued so cheaply? Alas, it seems more than probable that, with many it is even so. And is there no remedy? Cannot a higher standard be fixed to regulate our duty?

I beg leave to trouble you with a description of a Monthly Concert I attended last summer, in one of the villages in the western part of this State, and of some facts relative to it. The The church consists of about 100 members, and is called *poor*. They pay $600 dollars to their minister, and find it difficult to raise the sum. Yet they do it: and more than this, they take up a collection monthly of from 40 to 50 dollars for missions, at their Monthly Concerts. This is exclusive of all their other donations for the same purpose, which are by no means small. The prayer meeting is conducted wholly in reference to the *heathen:* and the prayers are for God's blessing on *them* and the *means* employed. The intermediate time is occuppied by an appropriate address, or *more often* in hearing such facts as have come to the knowledge of any one in the preceding month relative to missionary operations. In this way an interest is excited and kept up: the wants of the heathen are continually before them; and the good effects of *such* a system are manifest in the *means* they furnish for promoting this great object. They appear not to be satisfied unless they give in proportion "*as the Lord hath prospered them.*" That you may compare *their* standard with some in *our city*, I will mention what I *know* to be their *usual* contributions at these seasons. A man laboring daily for the support of his family, 50 cents. A mechanic worth $1000—$1 Worth 2 or 3000—$2 A merchant, worth 7 or 8000—$5, and in like proportion.

I would not by any means wish to fix the precise sum each should give for this object. Let each one settle that with himself. But let each *Christian* do it with these considerations before him:—Do I give as much for this object as the *importance* of it demands? Does *this* sum perfectly satisfy my *conscience?* I have received all I possess from God;—am I returning to his treasury any proportion of the sum I ought, in view of the worth of a single soul? The man that can answer these in the affirmative, undoubtedly does his duty. If he cannot, he does not yet come up to the *true* standard. NEWELL.

From the New York Observer.

ANECDOTE.

The enemies of the Sabbath have, of course, repeated the many trite and often refuted arguments in favor of Sabbath-breaking to the gentlemen who are now circulating the Memorials to Congress on the subject of Sunday mails, &c. But the novelty of the following will surprise the reader, as much as the result will delight every pious mind.

A respectable man objected to signing the Memorial (notwithstanding he thought it unnecessary to transport or open mails on the Sabbath) because of the concluding sentence.—"And your memorialists will *ever pray*" He said this would oblige him to *pray* for the object; and he had never prayed!—The gentleman told him, if that were the case, he ought to begin now; and urged upon him both the duty of singing and of praying. The man was affected.—and he would think of the matter and call on the applicant. He kept his promise, and the next day called, and asked permission to sign the Memorial. Thus a legal phrase may have become the power of God to the salvation of the conscience-stricken sinner. S. A.

SPIRITED RESOLUTION.

The Auxiliary Tract Society of St. George's (Episcopal) Church in this city, resolved at their late meeting, that they would use their best exertions to contribute in aid of the American Tract Society in the course of the ensuing year SIX HUNDRED DOLLARS, independently of the amount which may be paid for the purchase of Tracts.—*N. Y. Obs.*

The receipts of the American Tract Society during the month of December, amounted to $5 740 08, of which $2,795 27 were donations.—American Home Missionary Society, from November 15th to December 15th, $1 926 37, exclusive of $335 42 received by the Western Agency.—*Ib.*

LIBERALITY.

The following items appear in the last will and testament of the late Anthony Kennedy, Esq. member of the Presbyterian church at Frankford, Pennsylvania.

1. To the Pennsylvania Missionary Society, 500 acres of land, near the town of Mercer, in Mercer County, Pennsylvania.

2. To the Presbyterian church at Bensalem, Bucks County, Pennsylvania, 293 acres of land in Somerset County, Pennsylvania.

3. To the Orphan's Asylum, Philadelphia, 330 acres of land, in Cambria County, Pennsylvania.

4 To the Hibernian Society of Philadelphia, for the relief of emigrants from Ireland, 400 acres in Westmoreland County, Pennsylvania.

To this notice it is deemed right to add, that the same benevolent individual about eighteen months before his decease, by a donation of $2 500, endowed a Scholarship in the Theological Seminary at Princeton, New Jersey.—*Philadelphian.*

THE INTERCESSION OF CHRIST.—The prophet says, "And he saw that there was no man, and wondered that there was no intercessor." *We* should rather wonder that there *is* one; that any one, especially that such a one, should appear for us who were by our own fault and folly sentenced to eternal death. Where could such love be *found*, but in the breast of the Son of God--the bosom of infinite goodness.—*Lavington.*

PERSEVERING BENEVOLENCE.

In an obituary notice of Mrs. LYDIA DEARBORN, published in the Boston Centinel, we find the following statement, which we copy with the hope that it may stimulate some mother in a similar case, to similar perseverance.

[*Wor. Yeom.*

One of the many proofs of this strength and cast of character is fully substantiated by her correcting a deformity in the foot of one of her children; it was born bent up to the front bone, without the appearance of a correct and perfect ankle or heel; when two days of age this anxious parent commenced an operation by gentle bandages, to bring down this crooked limb to a natural and useful position; these bandages were renewedly tightened as often as the health and strength of the infant would permit; in a little time a wooden sole was put to a cloth shoe, with side supporters; then leather, and lastly an iron shoe with iron splinters for the sides, to give additional force to the operation.—Thus, step by step for twelve years, did this good matron advance firmly to the praiseworthy object of altering the perpendicular position of this foot to a horizontal one; when after putting on and tightening the bandages but little short of eight thousand times, complete success crowned her efforts;--the bands were removed, and the once crooked foot could never since be discovered from the straight one, in any walk or "mazy dance" of life; the daughter still lives to bless the memory of her affectionate parent.

An Earthquake was felt in Milledgville, Geo. on the morning of the 11th ult. It continued about five seconds, and was preceded by a noise from the West resembling thunder. The doors and windows were shaken by the concussion so as to produce some rattling.

COURT OF APPEALS.

The Governor has nominated GEORGE ROBERTSON Esq. one of the Associate Judges of the Court of Appeals, for the advance and consent of the Senate, as Chief Justice of the Court, and RICH'D A. BUCKNER, Esq. a member of the present Congress, as Associate Judge in the place of Mr. Robertson.

These nominations were made to the Senate on Wednesday last, and were probably acted upon on Thursday. We have not heard the result.

The Court, consisting of Judges ROBERTSON and UNDERWOOD, met on Wednesday last, and proceeded to hear motions for supersedeases, and informed the bar, that they would commence on the docket, at No. 315, where the old Judges left off.—*Am. Sentinel.*

A TEACHER WANTED

TO teach a Common English School. Apply to either of the subscribers, about six miles east of Lexington, Fayette county.

ENOCH BRYANT,
GEO. W. CLARK,
CHARLES ROBINSON,
JOHN WALLACE,
J. C. RICHARDSON.

SANDWICH ISLANDS.

The following extract of a letter, from Mrs. Judd, is from the Utica Recorder; and dated,

Lahaina, May 13, 1828.

The effect of the gospel upon this degraded people, is indeed wonderful. It is a great deal for us to be able to say, after all the glowing descriptions we had read and heard, that the *sober reality* fully comes up to our expectations, and in many things it surpasses them. The influence of the devoted missionary is almost unbounded. I often wish I could introduce you to a circle of the chiefs, both men and women, that you might contrast their cleanly, well dressed persons, affectionate and yielding manners, their shrewd observations about men and things, both moral and religious, their devotion, and their spirituality, with the filthy, naked, haughty, ignorant, vicious beings they were, when the first missionaries found them. We have no reason to hope that all their hearts are changed; but that some of them are, we have the *strongest* evidence. What but the grace of God could have produced the change in Kaahumanu, who once centred every quality that was vicious and disagreeable? After the general meeting, as some were leaving Oahu, we called to take leave of her. She expressed her grief that we could not all stay there, said she had great affection for us, (her kindred,) and for her people, who were so many of them without teachers; and she wept like a child.

Yesterday afternoon I attended a female prayer-meeting, with Mrs. Richards, at the young princess' school house. There were at least a hundred present, from blooming sixteen to the age of three score and ten, dressed in the native style, and seated on mats. As I cast my eye over the group, I thought I could point out the young convert, the firm believer, and the old offender, upon whose darkness and depravity the light was faintly beaming. The passage came to mind, "Can the Ethiopian change his skin, or the leopard his spots? Then may they do good who are accustomed to do evil." Most of the number, however, were young, and members of the Princess' school. We united in singing a native hymn to the tune called "Dismission." The Princess, and most of those who lead in these meetings, are absent with the young King, on a visit to the volcano. One woman made an interesting exhortation and prayer. Every eye was riveted as Mrs. R. addressed them; and as she interpreted a few words for one of the "*new kindred*," they shed many tears. Who would not be willing to labour and die in such a field?

SABBATH SCHOOL.

The following is a letter from Dr. Judd, of the Sandwich Islands, addressed to the Utica Sunday School.

Lahaina, June 1, 1828.

Dear Children:—When I visited your school the last time, I promised to write you a letter after I had arrived at these Islands. I sit down at this time to fulfil my promise; and as I have just returned from the Sabbath School in this place, I will tell you something about it. It consists of a *thousand persons*, from the age of ten or twelve up to the oldest class of people. These heathen are children in knowledge, although they are men in years. They meet in the church directly after morning worship. The church, as it is called is a large building, made with posts set in the ground and a kind of roof laid on the top of them, the sides are all open like a shed.—There is no floor, but the ground is covered with gravel stones. They all sat on the ground, and although there was so many of them, there was not the least noise to be heard. The superintendant arose and made some remarks; but as neither he nor any of the teachers and scholars understood English, he spoke in the native language. I could not understand all he said. He spoke, however, of "the Lamb of God who taketh away the sin of the world." He urged them to flee to Christ and be saved without delay. Before he closed, he entreated them all to obey the good word of God and attend to the new way of salvation which the missionaries had kindly taught them. This address was very solemn, and the people listened with the greatest attention to all that he said: some appeared to be much affected. After the superintendant had done speaking, he read one of the hymns out the little hymn book printed by Mr. Loomis. Then they sung it to the tune of Dismission. I think many of them knew the hymn by heart, as they did not appear to have many books. After singing, which was quite as good as we could expect, the superintendant gave the signal, and all the scholars moved into rows; each teacher stood up before his class and heard their lesson. These poor heathen have no Bible: the missionaries have begun to print it for them; but it will be a great while before it is finished. They have printed the ten commandments, Christ's sermon on the mount, the story of Joseph, and a few chapters in Luke. I think there were a great number of persons in the house who could repeat them all, except the story of Joseph which has been printed only a few weeks. They get their lessons very perfectly, and take a delight in them which I have seldom seen in any school in America. Nahienaena the princess was there. She is heir to half the kingdom of the Sandwich Islands, and is so very honourable that she always has a large number of women to attend her and wait on her wherever she goes, and a company of men with guns to guard her day and night. Although she is but fourteen years old and has once been a scholar in this Sunday School, yet by a close application to study, she outstripped all the rest, and is now a teacher. She is hopefully pious and has joined the church. It is very interesting to see this girl, who has so much wealth and power, with her book in her hand, teaching those persons who formerly never dared to come into her presence except on their hands and knees! This is owing to the power of the gospel, to the influence of those truths which you learn from Sabbath to Sabbath in Utica. They spent a considerable time at the recitation. Some recited in one of the parts of the Bible, some in the catechism, and others repeated hymns. When they had finished, the superintendant arose and made a signal; the house was still in a moment. Then an old blind man, whose name is called Bartimeus in the Missionary Herald, arose and made an address. O, children, I wish you could all have been there to hear this old man. Though you could not understand a word he said, yet, he was so earnest and spoke with so much feeling, and the people listened so attentively, that you could hardly keep from weeping; I am sure I could not. After he had spoken, the superintendant said that he wished them all to attend to the words of Bartimeus, for they were very good: then he read another hymn, which was sung to the tune *Tamworth*, after which they all joined in prayer and then retired. I have not time to write more at present. Let the example of these poor heathen affect you deeply, and may God grant that you may meet them and us in heaven.

From the Visitor & Telegraph.

THE TEN TRIBES OF ISRAEL.

Your last paper contained an article on the *Ten Lost Tribes of Israel*, which I read with deep interest. It leaves but little doubt in my mind, that their descendants are still a distinct people, occuppying the interior, and hitherto unknown regions of Asia. And if this is the case, it is certainly one of the most interesting facts, which the enterprise and research of the present age has brought to light. If the God of Israel has preserved this people to the present time, it is doubtless for some important and glorious purpose. And is it not possible for the Christian world now to learn from the Bible, and the leadings of Divine Providence, what this purpose is; at least, so far as to afford a good reason for attempting to direct their measures in accordance with it?

It is the general opinion among Christians, founded on Scripture prophecy, and the wonderful events of the last few years, that the Millennium is drawing near. The missionary Spirit, which now pervades protestant Christendom—the powerful and extensive revivals of religion which have been enjoyed in our own country—the great exertions now making to circulate the Scriptures, both at home and abroad—the establishment and support of Theological Seminaries—the combination of Christian love and enterprise in Societies of various names and specific objects, all tending to enlighten and reform the world—the prevalence and power of Sabbath School instruction—the wonderful success of our Missionaries in distant parts of the world, particularly in the South Sea Islands—all these combined, mark the present age as the dawn of a glorious period in the church. The last thirty years have thrown more light upon the real state of the world, than one thousand years preceding. The Angel seems to be commencing his flight in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people. This glorious consummation is to take place soon after the downfall of Mystical Babylon and the Ottoman Empire. And commentators are agreed that the 1260 years during which they were to exsit, have nearly expired. And do not the events that are now taking place in the East confirm this opinion?

The Word of Inspiration teaches us also, that about the same period the Jews shall be gathered from all nations, and restored to their ancient country. And St Paul plainly intimates, in the eleventh chapter of Romans, that this conversion of the Jews, will be as life from the dead to the Gentiles. We are there taught that it was a part of God's purpose, by the casting away of the unbelieving Jews, to bring the Gentiles into His Church—and by these again to stir up his ancient people, that he might remove the veil from their hearts—and that this astonishing event, the conversion and return of the Jews, would be one of the principal means of converting the Gentile world. If this is the Apostle's meaning—and it is confirmed by other passages, particularly Zachariah viii, 23,—then we are not to expect the general prevalence of the gospel among the nations of the

earth, until the Jews, as a nation, are brought into the fold of Christ. The way may be prepared, the moral machinery of the Redeemer may be, not only in readiness, but but brought to bear upon them with power, and all the outskirts and scattered posts of Satan's empire be reduced; but is there not reason to believe that the conversion of the great mass of nominal Christians and heathens in Europe and Asia, will follow and be effected by the restoration of the Jews?

The expectation that this interesting people are to act an important part in introducing the reign of peace and righteousness, has turned the attention of many christians to their spiritual condition. Various plans have been devised for bringing them under the influence of the gospel Attempts have been made to colonize them, both in this country, and in Europe—but without success. The God of Israel has, by his providence, frustrated these plans. No measure in relation to them, has met with even partial success, except carrying to them the Bible and the simple preaching of the gospel in their dispersions. And such is their hardness of heart, in consequence of their heinous sin in crucifying and rejecting their Messiah, that these means of grace are effectual in converting only now and then an individual.

But if the Ten Tribes of Israel are still preserved, as there is reason to believe, how different must be their condition! *They are free from the guilt of crucifying their Lord.*—Surrounded by pagan nations, they have never even heard that any person claiming to be the promised Messiah, has come into the world.—The curse of Heaven for rejecting him, does not rest upon them. Their minds are not filled with enmity against him. There is nothing to human appearance, to prevent their receiving him, as the true Mssiah, whenever his claims shall be fully presented to their minds. Carried captive long before the Cannon of the Old Testament was completed, and hemmed in by populous heathen nations, through which not a ray of Divine Truth has ever penetrated, their means of spiritual knowledge must be very scanty; and their knowledge of the prophecies respecting Christ, very imperfect I would therefore suggest to the American Jews Society, whose plans have hitherto been frustrated, and who have funds in their hands, as well as to all who regard the Jews with peculiar interest the expediency of *sending Hebrew Bibles and Missionaries to this people* The whole of the New-Testament and a large portion of the Old, they have never seen. Who knows but the Spirit of God, will accompany his Word to their hearts, over which there may be no veil, and cause them to behold in Jesus Christ, "the Lamb of God, which taketh away the sin of the world?" Perhaps their triumphant return to the land of promise, is to remove the veil from the hearts of the children of Judah, and complete the conversion of the Gentiles. That there is some powerful nation in the East, which is to enter Judea just before the universal reign of reighteousness, is intimated in the xvi chapter of Revelations. "And the sixth Angel poured out his vial upon the great river Euphrates (the people inhabiting that region) and the waters thereof were dried up, *that the way of the Kings of the East might be prepared.*"—And the following verses represent the Dragon, the Beast, and the false prophet, (the Pagan, the Catholic, and the Mahometan powers) as uniting their forces against *this people*, in the land of Judea, where they are overcome in "the battle of the great day of God Almighty."

OPPOSITION TO REVIVALS

Perhaps some who oppose revivals of religion as "*evils, sad evils.*" may be led to see the dangerous ground they tread, by reading the following remarks from the pen of Dr. Dwight.

There are, my brethren, there are in this land, men who oppose, decry and ridicule revivals of religion. Few, perhaps none, of these persons profess to direct their hostility against religion. A revival of religion is, in their view, or least in their declarations, false phraseology, and not descriptive of the fact to which it is ordinarily applied.—Enthusiasm, and fanaticism are the names under which their opposition is carried on, and by the aid of which they appear to think it justifiable. Let me ask these persons, Are you sure that this opinion is just? Have you any satisfactory evidence, that in your designs, enthusiasm only is aimed at; and that you intend no hostility against religion itself? Should this be the fact, have you ascertained, that that against which you contend, is, in the given case, not religion, but enthusiasm? He who may be found fighting against God, ought certainly to be well assured that the conflict upon which he is about to enter, is not of this tremendous nature. Where there is a visible concern for the interests of the soul; where men are heard to ask, *what they shall do to be saved;* there is, certainly, the appearance of religion; and where there is the appearance, there may be reality. Suppose then that amid much enthusiasm, and many delusions, there should be some real piety; that among multitudes, who, in what is called a revival of religion, are anxious about their salvation, a single man should become a genuine convert, and actually embrace the offers of eternal life. This, certainly, is supposing the least, and less, probably, than the truth, in any case of this nature. Would not the salvation of this individual more than balance all the evils, which you apprehend from the enthusiasm in question? This single man will escape from more evils, as may be shown with mathematical certainty, if the scriptures are the word of God, than have been suffered by the whole human race since the world began; and will enjoy more happiness than has fallen to the lot of all the generations of men on this side of the grave. Would not the arrival even of this one man in the regions of immortality be a source of everlasting joy to the church of the First born? Who, unless animated with the spirit of a fiend, can fail to welcome the conversion, from which such glorious consequences will spring, with the most ardent feelings of gratulation!

Suppose your opposition should be be successful. Suppose your arguments, your ridicule, or your influence, should discourage even one awakened, anxious man from pursuing the salvation of his soul. With what emotions will he regard you on his dying bed! With what feelings will he remember you amid the endless sufferings of perdition! What appearance must you make to the eye, what character must you sustain in the heart of the religious parent, who beholds you laboring to destroy, who sees that you have finally destroyeed, his beloved child, have cut off his hopes of life, and shut him out of heaven. Angels, if sorrow could find an entrance into their unspotted minds, would weep over this terrible catastrophe, and sackcloth shroud the world of immortal glory.

REV. JOHN WESLEY.

The care of Providence seems to have been exercised in a remarkable manner over the early life of that zealous and active servant of Christ, Mr. Wesley. When a little boy, six years of age, the house of his father, who was a pious clergyman in Lincolnshire, caught fire at midnight, so that when the family awoke, they found themselves surrounded by flames. Mr. Wesley, the elder, succeeded in effecting the escape of all the little members of his household from the devouring element, with the exception of his son John. This dear boy, through the carelessness of the servant, was left in the nursery. Awaking soon after, and seeing the room very light, he called to the maid to take him up; but no one answering, he put his head out of the curtains, and saw streaks of fire on the top of the room. His father, startled by the cries of the child, attempted to go up the stairs, but they were all on fire, and would not bear the weight of his body.—Finding it therefore, impossible to give any help, he kneeled down in the hall, and recommended the soul of the child to God. John, however, got up and ran to the door, but could get no farther, all the floor beyond it being in a blaze. A person in the yard seeing him, proposed that he should run and fetch a ladder; another answered, 'there will not be time; but I have thought of another expedient. Here I will fix myself against the wall, lift a light man and set him on my shoulders.' The plan was adopted, and they took him out at the window. At that moment the whole roof fell in; providentially, it fell within side of the walls, or they would have been crushed. When they brought him into the house where his father was, the good man exclaimed, "Come, neighbours, let us kneel down! let us give thanks to God! He has given me my eight children,—let the house go—I am rich enough!"

The memory of Mr. Wesley's escape on this occasion is preserved in one of the early prints of him; in which, under the head, is the representation of a house in flames, with the motto, "Is not this a brand plucked out of the burning?"

BAD SIGNS.

When Christians under the plea of tenderness for the cause and honor of Christ, and their own unworthiness, decline communing at the Lord's table, and remain cold and distant whilst this solemnity is exhibited, *it is a bad sign.* Because abjuring Christ in his ordinance, is next to abjuring him altogether.

When secret prayer is either neglected wholly, or else performed in a hurried, formal manner, *it is a bad sign,* because a Christian never shines in public, who does not *commune* in secret.

When I see people habitually late in coming to the house of God on Lord's days, always escaping by their tardiness some portion of the service, and attracting the notice of those who had entered before them by a walk from one end of the house to the other, I consider it *a bad sign.*—Because the heart cannot be much engaged in a business put off to the last moment.

When I see a professor of religion rising much earlier on Monday morning than on Sunday; and appearing to be alive to every thing about him on Monday, but dull and silent on Sunday; it is a sign that he serves the world more faithfully than his God.—*Columbian Star.*

Poetry.

DAY-SPRING.--Luke i. 78.

Christians, see the orient morning
Breaks along the heathen sky:
Lo! th' expected day is dawning--
Glorious Day-Spring from on high!
Hallelujah!
Hail! the Day-Spring from on high.

Heathens at the sight are singing,—
Morning wakes the tuneful lays,—
Precious offerings they are bringing—
First fruits of more perfect praise.
Hallelujah!
Hail! the Day Spring from on high.

Zion's Sun! salvation beaming—
Gilding now the radient hills;
Rise and shine, till brighter gleamings
All the world thy glory fills.
Hallelujah!
Hail! the Day-Spring from on high.

Then the vallies and the mountains
Breaking forth, in joy shall sing;
Then the living chrystal fountains
From the thirsty ground shall spring.
Hallelujah!
Hail! the Day-Spring from on high.

While the wilderness rejoices,
Roses shall the desert cheer;
Then the dumb shall tune their voices,
Blind shall see, the deaf shall hear.
Hallelujah!
Hail! the Day-Spring from on high.

Lord, of every tribe and nation,
Spread thy truth from pole to pole--
Spread the light of thy salvation,
'Till it shine on every soul.
Hallelujah!
Hail! the Day-Spring from on high.

[*Continued from the 1st page.*]

in giving us the Bible; when we recollect that angels have often visited our earth, to make known the will of God to man; when we remember, that prophets, and apostles, and holy men of old, counted not their lives dear, but in this glorious work were content to suffer, and die: and O! when we call to mind the advent of our blessed Saviour; his unparalleled sufferings, and death, in order that we might know the truth, and that the truth might make us free: Can we for a moment hesitate, can we refuse to lend our aid to disseminate the precious word of God! Rather, will we not rejoice, in trying to imitate the angels, the prophets, the apostles, and Jesus our Saviour, in this glorious work: especially when we can do so, without being exposed to either sufferings, or death; and at so small an expense. The power and efficacy of the Bible, in meliorating the condition of those nations who have it, and receive it as the word of the living God; is a powerful reason, why we should aid in its dissemination. For be it remembered; that just in proportion, as any people have felt its influence, its power, and efficacy; they have been good, and wise and happy. It is owing to the influence of the bible, that the best half of society have been raised to their proper stations. Yes; go to heathen lands where the Bible is unknown, and see the degraded state of woman. Then see her happy contrast in a land of Bibles; and where is the man, that respects the character, or is worthy the affections of the fair! but will rejoice at, and readily aid in the dissemination of Bible knowledge. And O! where is the woman! Surely not in a christian land: who would not clasp the precious Bible to her bosom as the best protector of her rights, and with all the omnipotent influence she has derived from its power and efficacy over the other half of society: Say, men of Israel help: O! help, in the circulation of the Bible.

MISCELLANY.

THE SAFE BANK.

[*Communicated by Rev. Herbert C. Thomson, late Agent of the Society.*]

A cashier of one of the banks of Virginia, and for some years a life member of the American Tract Society, Boston, upon my first acquaintance, gave me so pressing an invitation to make his house my home, whenever I should be in the place, that I could not with propriety decline accepting it. He would not even permit my horse to remain at the tavern. So much genuine hospitality characterized his attentions, that it was obvious the invitation was not extended from mere politeness. When about to leave his house in December last, he tendered me a *Twenty Dollar note*, saying he had determined to become a life member of the American Tract Society at New York. I replied, that, as he was already a life member at Boston, and by his hospitality to me, in my several visits, had contributed no small part of the amount that would constitute him a life member of the Parent Society, I could not *request* him to become a life member. He replied, that he had reflected for some time on the subject; that the *bank was safe*, the *stock* good, and he supposed the *dividends* would be *as great* as on any other *stock;* and that he preferred to take *another share.* The reasoning being conclusive, I could not controvert it, but took the note, and wished that the value of *this stock* was more generally understood. —*Am. T. Mag.*

USEFULNESS OF TRACTS.

"*The Barren Fig-Tree.*"

A young man in the state of New York, who was a professor of religion, and felt the importance of eternal things, had often, in conversation and by letters, endeavoured to call the attention of his father to the subject of religion; but seemingly without effect: he would listen to these exhortations of filial faithfulness, but make no answer; nor did he, in any of his letters, for a considerable time, even allude to the subject. At length the son was delightfully surprised with the following statement in one of his father's letters.--One morning, he said, as he entered his room, he saw on his mantel the Tract entitled "*The Barren Fig-Tree;*" and the question was immediately suggested to his mind, "What, am I but a barren fig-tree?" In this letter, for the first time, the father requested his son's prayers. In another letter he says. "Do pray for me; I am still a barren fig-tree." In his last letter he says, "There is an appearance of a work of grace in this place. Continue your prayers for me—*I pray for you all.*"--ib.

APPAREL.

Excess in apparel is a costly folly. The mere trimmings of the vain world would clothe all the naked ones. Choose your clothes by your own eyes, and not another's; the more plain and simple, the better. Let them be formed neatly, but not fantastically: for use and decency, and not for pride and vanity; if you are clean and warm, it is sufficient. More than these rob the poor and please the wanton. It is said to the true church, the king's daughter is all glorious within: let our care therefore be of our minds more than our bodies. if we would be of her communion. Meekness and modesty are the rich and beautiful attire of the soul. The plainer the dress, the more perspicuously and splendidly their beauty shines.

A HAPPY LIFE.

The happiest life of individuals, and the happiest state of society, is that which affords the fewest remarkable events. To live quiet and respected, to be peacefully useful in our circle, to possess a clear conscience, to enjoy communion with God our Saviour while we live, and to die at peace with God and man, form the substance of all that a wise man can desire as to this world.—*Scott.*

In a little time all our years will be gone, and we shall be numbered with the generations that have descended to the grave before us. We are the creatures of a day, passing through life as an arrow passes through the air;—spirits coming from God and going to God; a few moments hence we disappear and are seen no more; we drop into eternity and are swallowed up amidst its unchanging scenes --*Hawes.*

Atheism is folly, and atheists are the greatest fools in nature; for they see there is a world that could not make itself, and yet they will not own there is a God that made it.--*M. Henry.*

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.--*Flavel.*

Four Grand Arguments for the Truth of the Bible

There are four grand arguments for the truth of the Bible. the miracles it records, the prophecies, the goodness of the doctrine, and the moral character of the penmen.

The miracles flow from divine power; the prophecies from divine understanding; the excellence of the doctrine from divine goodness; and the moral character of the penmen from divine purity. Thus Christianity is built upon these four immoveable pillars; the power, the understanding, the goodness, and the purity of God. I add further, the Bible must be the invention, either of good men or angels, bad men or devils, or of God.

It could not be the invention of good men or angels; for they neither would nor could make such a book, and tell lies all the time they were writing it, saying, *Thus saith the Lord,* when it was their own invention.

It could not be the invention of bad men or devils, for they would not make a book, which commands all duty, forbids all sin, and condemns their souls to hell to all eternity.

I therefore draw this conclusion, the Bible must be given by divine inspiration.--*Rev. David Simpson.*

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Mercer County, Ky. Aug. 10, 1827.

Mr. Skillman—It gives me much pleasure to learn, that you are about to publish the *Letters on the Divine Purpose.* I have never met with a treatise on the same subject, and in so small a compass, which contains so much excellent matter, written in so plain and convincing a manner. These Letters, in my estimation, present the doctrine of Calvinism in a just point of light, and cannot fail to be read with interest and profit by every candid inquirer into the *Divine Purpose*, as that doctrine is stated in the Sacred Scriptures. JAMES BLYTHE.

Lexington, Ky. Aug. 15, 1828.

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